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The Non-Subscribing Presbyterian

No. 410. DECEMBER, 1940.

UNITY. UNIVERSALITY. PURPOSE.

MATTHEW XXIII. 8—"All ye are brethren."

CONTENTS:

NOTES AND NEWS	Front Page	CORRESPONDENCE	148
THE LATE REV. A. TURNER	143	REVIEW	149
REPORTS	144	HISTORICAL NOTES—H. J. F. ORR	150

NOTES AND NEWS.

Our motto, if arranged as a triangle would have Universality at the apex, Unity and Purpose at the base.

Universality declares the Omnipresence of Life,—Life everywhere. Nowhere is there lifelessness. The Unity of Life declares that there is but One Being, however many beings —all are within a simple Unity. This Unity involves the One Purpose of Life. "My Word shall prosper in the thing whereto I sent it."

In Masonic and Orange Lodges the five-pointed star is indicated in connection with "fellowship." We can therefore go further than the triangle, adding Brotherhood and Individuality, and thus making the five points. There is a Brotherhood of Differences within a Unity of Being, Individuality in a myriad forms. These factors combined make the Five Pointed Star of Peace. There has to be preparation for Peace as well as for War. If Victory has to be carefully planned for, so must Peace be, to render it stable and lasting. Christmas reminds us of "the guidance of the Star."

* * *

We send out our good wishes to all for a Happy Christmas. In the midst of the severest War—we might say as far as human remembrance goes—when we have no certainty of even having a roof over our heads, we can scarcely say "A Merry Christmas," but we can say "A Happy Christmas," for true happiness does not depend on things outside of ourselves.

* * *

This month of December, subscriptions are now due, and Treasurers should forward the amounts to the Manager, Rev. A. Davison, Dromore.

In a radio address given in U.S.A. mention is made of a Church which has in it every type of Christian faith, requiring none to relinquish the Church of his baptism, but to unite on the basis of freedom of conscience. This sensible basis of Christian Unity has been going on in over thirty countries of the world, from Iceland to Australia, for more than twenty years. Its clergy are business and professional men and receive no salary—just as St. Paul was a tent maker, St. Luke a doctor, St. Peter a fisherman, and St. Matthew a custom officer. There are no barriers of dogmatic belief imposed against anyone. What is needed in Christendom is not uniformity of belief, because no two minds are uniform; not uniformity of worship because no two hearts are uniform in development; what is needed is Unity. Unity can only be achieved in an atmosphere of liberty.

* * *

A few years ago because of the dearth of clergy and the scarcity of candidates for ordination into the Church of England, a movement was started for the formation of an auxiliary clergy, similar to that described in the aforementioned broadcast What response there was to the appeal we cannot say. Years ago, we remember a Mr Herford, who came from a well-known Unitarian family, and who was on the Stock Exchange, Manchester, and who held deacon's orders, going over to St Anne's Church and, donning a surplice, giving a mid-day address on a week day, and his remarks were those of a practical man of the world and were listened to with close attention by business men.

* * *

A voluntary ministry as described might possibly, we do not say "certainly," be exempt

from the criticisms which are none too guarded either as to truth or good taste, such as are described in the letter of a correspondent as the utterance of men who never enter a church door from year-end to year-end, and yet have the audacity to claim the right to be consulted, forsooth, on church matters. "What right have they to their precious rights? Their subscriptions are not equal in some cases to what many a Presbyterian child gives in a year to Foreign Missions. It is not our Gospel that is at fault. That grows even in the Orthodox Church. It is crankiness and indifference, and when I hear two representatives of a Church attended by seven people talking about their precious rights and willing to hold up the whole body over them, it makes me sometimes want to laugh and sometimes cry." Our correspondent may not be alone in his feelings. From time to time for the last fifty years we have heard something similar from various quarters. One gentleman once remarked: "The truth is, that people when they get to our way of thinking don't want churches at all!" Well, if that means semi-agnosticism it might be true! A Methodist preacher once paused in the middle of his sermon and, looking at his congregation, said, "They tell me there's a great trade done in this town on Saturday night, folk running up and down trying to get two threepenny-bits for sixpence. Eh! but if the grace of God were in your hearts they'd a' be sixpenny bits together!"

* * *

Freemasonry has now ceased to exist in all Nazi countries. In the words of the Rev. Sir Herbert Dunnico—"Wherever Freemasonry is strong and powerful freedom of thought and liberty to worship God are enjoyed by all the peoples, and wherever Freemasonry has been suppressed tyranny, brutality, coercion, concentration camps and racial persecution oppress the peoples."

"All Masons take a solemn oath and obligation to regard first and foremost the Fatherhood of God and the Brotherhood of Man."—"Speculative Mason."

* * *

"Good night, then. Sleep and gather strength for the morning - for the morning will come. Brightly will it shine on the brave and true, kindly on all who suffer for the cause, glorious upon the tombs of heroes. Thus will shine the dawn.

"Vive la France. Long live, also, the forward march of the common people in all the lands towards their just and true inheritance and towards the broader and fuller age."—Winston Churchill.

* * *

"What a man's love is," says Augustine, "that he is. Lovest thou earth? thou art earth. Lovest thou God? what shall I say? Thou shalt be God. . . . . Nought else maketh good and evil actions, save good or evil affections." Quoted in note Q.42, in "Handbook on The Shorter Catechism," edited by the Rev. Marcus Dods, D.D., and Rev. Alex. Whyte, D.D.

Whate'er thou lovest, man; thou must become!
Dust if thou lovest dust; God if thou lovest God!

* * *

At the close of another year we pay our tribute of respect to our worthy printer and his staff for their fidelity; to our manager, who so competently has supervised our finances; to all contributors of articles, of reports and other material; to those in various congregations who work for the magazine. We extend our hearty good wishes to all our readers in the city or in lonely outposts, who witness for religion pure and undefiled. In the words of an ancient Coptic scribe we end the year's work, "O Lord, have mercy on the soul of the sinner who wrote this!"

* * *

January, 1941, number published on Saturday, December 28th. Copy sent in before 21st December will be received by Rev. John Barron, Ballywalter, Co. Down.

* * *

PULPIT SUPPLY.—The Rev. J, Shaw Brown, 1 Greenmount Avenue, Manse Road, Bangor.

* * *

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

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PULPIT SUPPLY.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

* * *

The Non-Subscribing Presbyterian Church, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

* * *

Liberal Christians, whether Unitarian or Trinitarian, who are in Ulster at the present time, will always find a welcome in Non-Subscribing Presbyterian Churches.

THE LATE REV. ALFRED TURNER.

Deep regret will be felt throughout our church at the passing to the Higher Life of the Rev. Alfred Turner, our late minister at Templepatrick. Mr. Turner was a native of Yorkshire, and came to this country to become minister of Raloo in 1888, where he remained for two years. In 1890 he accepted a call from Templepatrick, where he ministered happily and successfully until his retirement in 1936. He held almost all the offices within our Synod, and all with distinction. He served as Moderator of the Synod for two years—but his most successful and abiding work was done for the Orphan Society, which he served as secretary over a long period of years. His heart was in this work and the value of the service he rendered cannot be estimated. He was thorough and painstaking in his work and the needs of the orphan found instant and sympathetic response in him. Mr. Turner had a well-stored and a well-ordered mind. This was evident in all his public utterances, and he was always listened to with the highest respect and attention. His contributions at our Synod deliberations were highly valued. He held the editorship of the Non-Subscribing Presbyterian Magazine for several years—and in this valuable work he enjoyed the assistance and support of the late widely-revered friend of our Church, the late Sir John Campbell. Upon his retirement Mr. Turner removed to Ballymena. Our heartfelt sympathy is extended to Mrs. Turner and her family in their bereavement and loss.

The Governors of the Orphan Society at the first meeting since the death of their much-loved assistant secretary, desire to place on record their deep sense of the loss the Society has sustained by his removal. For the long period of forty-eight years he managed the business with carefulness, courtesy, and efficiency. His interest in the children provided for by the Society was deep and lasting. His grasp of the complicated details of the work was thorough. He made no mistakes and was tactful and patient, both in dealing with thoughtless mothers and with governors who might be unreasonable. He never spared himself, but was ever ready to place his outstanding ability at the disposal of the Society, whose usefulness is almost entirely due to his wise care and thoughtful guidance. As a young man he took charge of the business of a young Society not then firmly established, and by his devotion and ability controlled its affairs, until now it has become well endowed and widely supported, and many men and women filling useful and responsible positions in the community, gladly acknowledge their indebtedness to the help received for their chance in life.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

This magazine may be sent from private addresses in Northern Ireland to U.S.A. and Dominions within the British Commonwealth, excepting Eire, for which copies must go from The Depository, 35 Rosemary Street, Belfast, or the Printer, E. Hodgett, Newry.

* * *

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers.

* * *

A Legal Committee exists, under the auspices of the General Synod, to advise and assist congregations in legal matters. Apply to Clerk of Synod: Rev. J. Dare Davies, Moneyrea, nr. Comber.

* * *

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ESTIMATES FREE.

1 BOWNESS ST. & McCANDLESS ST., BELFAST.

Actual evidence I have none,
But my aunt's charwoman's sister's son
Heard a policeman on his beat
Say to a housemaid in Downing Street,
That he had a brother, who had a friend,
Who knew when the war was going to end.
From Wales.

REPORTS.

Ballyhemlin — The announcement was made in the local press, that Dr. A. M. Calder, chief medical officer of the hospital, at the meeting of the Newtownards Board of Guardians, on Saturday, Oct. 26th, referred to the generosity of Miss McKelvey, of Glastry House, Kirkcubbin, who in 1939, had given a donation of £5,000 to erect a pavilion for the children. During the previous week, Miss McKelvey had informed Dr. Calder of her intention to equip the pavilion, and for that purpose had given him a deposit receipt for £4,000. The names of McKelvey, Rankin and Allen are among the foundation families of Ballyhemlin.

Ministers of Antrim and Down—The 346th meeting was held at 150 King's Road, Knock, Belfast, Rev. John Barron host. The Rev. J. Barron gave an abstract of articles by Dr. Stromhölm of Upsala University, and M. Loisy, appearing in *The Hibbert Journal* in 1926, under the heading of "The Riddle of the New Testament."

The subject of "The Riddle of the New Testament," made undoubtedly with a profound sense of responsibility, involved a discussion of the real date of the historic Jesus as being long prior to the procuratorship of Pilate, at least four generations, which would bring the date to about 100 B.C. Dr. Stromhölm puts forward his conclusions that Jesus was stoned by the Jews for representing himself as the Son of God, that He was not crucified by the Romans for claiming to be the King of the Jews. During the years between the real date of Jesus and the officially accepted date, a "Passion Drama" had been built up.

Some time ago the Rev. W. Eakin, giving a paper to this Conference on "The Book of Daniel," put forward the theory now widely accepted by Liberal Christians, that the book was written 600 years after Nebuchadnezzar, and was really a camouflage to encourage the Jews under the oppression of a remorseless persecutor, a Hitler of his day, Antiochus Epiphanes, and that the rightful place for the Book of Daniel would be in the space between the Old and New Testaments. A revolt against the sacrilege of the Temple in supplanting Jehovah by Zeus and offering up swine's flesh on the altar was led by an old priest Mattathias, and his work was taken up by his sons, the four brothers Maccabees, who were led by Judas Maccabees the Hammerer. A survey going back to 105-104 B.C. brings us to the Consulate of Publius Rutillius Rufus and Gynaeus Mallius Maximus and this date marks the short reign in Palestine of a tyrant Aristolulus I., a cruel monster, a veritable Herod, who, by the murder of his mother and the imprisonment of his three brothers, had assumed the royal title and gained the conquest of Galilee. Such is the historical background of the period to which Dr. Stromhölm's theory could bring us.

A century gives opportunity for great development. As the geologist obtains data from the outcropping of the basic rock under the surface soil, so in the New Testament there are indications of two sects, each with its own tradition and literature, indicated by (a) "John's disciples," (b) "Jesus' disciples." Between the Apostles of whom the New Testament has record, e.g., Paul and Peter and John and the Master Jesus, a century must have elapsed. The "Apostolic Sect" lived in Judea, an orthodox Jewish brotherhood—"Jesus' disciples." They held to the crucifixion, a purely human Jesus, a suffering hero.

The "Stephanist Sect" held Jesus to be essentially a divine person, and the preaching about him was highly abstract. "Jesus' disciples"=the Apostolic Sect; "John's disciples"=the Stephanist Sect.

In various Stephanist pieces John's disciples fast; Apostolics do not. The "Stephanists" lived in Graeco-Roman Empire. John drinks no wine, Jesus a wine-bibber. Stephanist sacrament was bread and fish. Apostolic sacrament, bread and wine.

Why Stephanist? the stoning tradition became identified with Stephen. The concordat, the united gathering, indicated in the feeding of the five thousand was a Eucharistic feast. Five loaves, two fishes make the number 7 in seven governors of the Stephanists. 12 baskets, in twelve overseers of the Apostolic Sect. With this fusion, fusion also took place of literary matters in Palestine. Collector of Manuscripts ("Mark") knew nothing independently, and so as to form a presentable historical work made Jesus a contemporary of Peter, and the misunderstanding once started, Jesus is made to appear at the same time with the Apostles.

Paul was a Stephanist, yet loyally supported Concordat, and from preaching "Jesus stoned" preached "Him crucified." Insertion of "Pontius Pilate" rests on a perverted chronology. Distinction between "disciples" and "apostles."

In the discussion it was agreed that in the study of "Christian Origins" there was a great paucity of material. Dr. Strombölm and M. Loisy both anticipated discoveries to give fuller information.

The next meeting, Monday, Dec. 2nd, if convenient, Rev. J. McCleery, B.A., S.T.M., as host. Reader of paper, Rev. W. Howard Payne.

Warrenpoint—The annual harvest service was held in the Old Presbyterian Church, Warrenpoint. There was a large attendance of members and friends, all of whom enjoyed the worshipful simplicity of the thanksgiving service held in this old church in its pleasant surroundings.

The Rev. John McCleery, B.A., S.T.M., minister-in-charge, gave an interesting and appropriate address. Even if men in their foolishness should succeed in blasting this this country away completely by air blitzkreig, flying columns, heavy tanks and machine-guns, the triumph of right, the truth of Christianity and the things of the spirit shall not pass . . . The Christian conception of life and the truths which Jesus taught, the Kingdom of God, these things are still the only hope of the world to-day.

The solo, entitled "Heaven," was charmingly sung by Miss A. Lockhart, Altnaveigh; Mrs. L. Slipper ably presided at the organ, and the collectors were Mr. C. Warnock, Newry, and Mr. T. J. Brown, Warrenpoint.

Antrim—A bright and successful harvest thanksgiving service was held in the Old Presbyterian Church, on Sunday, Oct. 27th, at 3-30 o'clock. There was a very large congregation present. Miss Carson and Miss Stevenson sang the duet "The stars sang in God's garden," and Mr. Shaw, the solo "Hold Thou my hand." Rev. R. W. Wilde, M.A., B.Sc., preached a very appropriate sermon from Matt. 44, "Man shall not live by bread alone." During the Offertory the augmented choir sang Oxenham's hymn entitled—"For the men at the Front." The church was suitably decorated for the occasion, and there was a warm expression of appreciation and delight with the entire service by the Methodist minister, and all those from the other sister churches who were present.

Mountpottinger Women's League—The Winter Session was opened on 3rd Sept., at 7-30 o'clock A short devotional service was conducted by Mrs. T. Munford, Miss Sarah McIlrath presiding at the piano. After the annual business meeting the usual cup of tea was taken. On Wednesday, 19th Sept., the members of the League were entertained at "Aixmount," King's Road, the home of Mrs. H. J. F. Orr. Mrs. Orr gave a most interesting talk on "Linen Finishing," from which much useful household information was derived. A much enjoyed tea was kindly provided by Mrs. Orr.

First Church, Belfast—Half-yearly Communion was celebrated on Sunday morning, October 20th. Owing to the very inclement weather, the attendance was much smaller than that usually experienced. On the evening of the same day, the Moderator, the Rt. Rev. J. Glynne Davies, occupied the pulpit. On the following Sunday evening, Oct. 27th, the devotional part of the service was conducted by the Rev. R. W. Wilde, and the sermon was preached by Lieut. F. G. Taylor, of the Coldstream Guards, who is a member of a family that has been for many generations actively and honourably associated with Unitarian churches in England. A baritone solo was rendered by Corporal Hodgkinson, who was accompanied on the organ by Private Parkhill, the latter also playing a voluntary later in the service. We are deeply grateful to Lieut. Taylor for his visit, and for bringing these two musicians along with him. On Armistice Sunday morning, November 10th, special prayers were used, and the minister preached an Armistice memorial sermon, "Bought with a Price." The anthem rendered by a quartette was Sullivan's, "Yea, though I walk through the Valley." On the evening of this day the church choir rendered for anthem Vaughan William's "Hymn of Freedom," with words by Canon G. W. Briggs, which has been specially written and composed for this time of national crisis. The minister is delivering on Sunday evenings a series of addresses on "Modern Psychology and Daily Life." The first two of these took place on Nov. 3rd and 10th respectively, and were entitled "Thoughts are Things," and "Dealing with one's Instincts." A number of visitors have been attracted to the services by the announcement of these addresses.

The Women's League is meeting on alternate Tuesday afternoons, and the Ladies' Work Meeting on the remaining Tuesdays. On November 5th the Rev. R. W. Wilde addressed the League on "What is Unitarianism."

The Discussion Circle met on Oct. 20th to discuss the question "That all Social Services should be State Controlled." On Nov. 3rd the speaker was Mr. J. G. Blair, who gave an interesting paper on "The New Freedom," which was critical of the various proposals for Federal Union. The customary Hallowe'en party took place on October 31st, and was much enjoyed by some thirty members and friends.

Both Senior and Junior Leagues are still busily engaged in the making of comforts for men in the various Services.

Again we send our cordial greetings and remembrances to all our absent friends. May good fortune and good spirits be theirs.

Ballee—A remembrance Sunday Service was held at Ballee on the afternoon of Nov. 10th. The Rev. Charles Simpson was the preacher. There was a goodly congregation, including a contingent of military from Ardglass. Appropriate hymns were sung and a two-minutes' silence observed. The service concluding with the singing of the National Anthem. The collection was in aid of the Earl Haig Fund.

Banbridge—Wind and rain did not prevent a good attendance at our annual harvest thanksgiving services. The Rev. J. McCleery, B.A. S.T.M., specially invited, preached effective sermons both morning and evening. The pulpit had been tastefully adorned, and the Harvest Text in large letters of gold on a blue background, stretching the length and breadth of the gallery was very impressive. Specimens of the ingathering on the floor of the vestibule was arresting. The augmented choir under the direction of Mrs. W. F. Thompson, who never fails us in presiding at the organ, was heard to advantage in the anthems, "I will feed my flock," and "Give Thanks." The solo parts were delightfully rendered by Mr. Hugh Chambers and Mrs. Bertie Preston respectively. These features along with the rendition of the Lord's Prayer were thoroughly appreciated.

The special collection was given to the Banbridge District Nursing Society from whose secretary a very gracious letter of acknowledgment was received.

Ballyclare—Harvest Thanksgiving services were held on Sunday, Oct. 27th. at 12 noon and 6 p.m., the church being tastefully decorated with the produce of garden and field. Special harvest music was rendered by an augmented choir under the leadership of Mrs. Moore, A.L.C.M. The soloists at the morning service were Miss N. Stevenson and Mr. S. Horner, and in the evening Miss M. Douther, Miss E. McKinty and Mr. W. Gamble. Both services were well attended. The preacher was the Rev. W. Howard Payne, minister of the church.

Holywood—The 325th anniversary of the foundation of the church was celebrated on Sunday, Nov. 3rd, when the Rt. Rev. J. G. Davies, of Comber, conducted the morning service. There was a large congregation, including a number of visitors from neighbouring churches, York St., Belfast being particularly well represented. Mr. Davies preaching from the text, Heb. xi. 10, "He looked for the city which hath the foundations, whose builder and maker is God," stressed the point that the life of a church depended not on the building in which worship was held, but on the character of those who worshipped there. The early ministers who had suffered for their beliefs, had established a great tradition which it behoved us to uphold.

The occasion has roused considerable interest in the beginnings of Presbyterianism in Ireland, and a few lines on the subject may satisfy the inquiries of readers. In the early days of the Plantation of Ulster, the scarcity of clergy made the Episcopalians very willing to accept the co-operation of any Presbyterian ministers who came over from Scotland or England. These had to be ordained by a bishop to make their ministrations legal, but they were not asked to subscribe to any dogma, and usually accepted this condition without demur. The first Presbyterian to be installed was Edward Brice who left Scotland, being persecuted for his staunch Presbyterianism, and came to Ireland. He was acknowledged by Bishop Echlin (himself a Scotchman) and began his ministry in Broadisland (now Ballycarry) in 1613; he was promoted to be Prebendary of Kilroot in 1619.

Robert Cunningham, A.M. who had been chaplain to the Earl of Buccleugh's regiment in Holland, was admitted to the ministry by Bishop Echlin, on Nov. 9th, 1615, and is returned on the Diocesan roll in 1622 as curate of Holywood and Craigavad, and maintained by a stipend from Lord Claneboy. Of him, Livingston as "the one man who most resembled the meekness of Jesus Christ in all his carriage, that ever I saw, and was

so far reverenced of all, even by the wicked, that he was oft troubled with that scripture, 'woe to you when all men speak well of you'."

Amongst other early ministers were John Ridge, of Antrim, (1619), Hubbard, of Carrickfergus, (1621), succeeded in 1623 by James Glendinning and James Hamilton, (nephew of Lord Clandeboy) of Ballywalter, and *Robert Blair, of Bangor*, at whose ordination Bishop Echlin came in with Robert Cunningham and the adja ent breth-ren, "in no other relation than as a presbyter," (in his own words, to overrule Blair's objections,) and in 1630 John Livingston, A.M., settled at Killinchy,

Meanwhile the compromise between Episcopalians and Presbyterians had come to an end under the thorough policy of Wentworth.

The success and popularity of these ministers appears to have roused the jealousy even of good Bishop Echlin, and under the influence of Archbishop Laud he was persuaded to suspend Blair and Livingston, but was forced by Archbishop Ussher to "relax his erroneous censure." In 1632 however, Blair, Livingston, Dunbar and Welsh were deposed from the ministry, and in 1636, Bishop Leslie, having succeeded Bishop Echlin, five others including Cunningham, were condemned to five years of silence within the diocese. Cunningham retired to Scotland and died the following year.

Mountpottinger—The annual Sale of Work was held on Nov. 1st, when the opening ceremony was performed by Mrs. Cecil Andrews, Comber, Mrs. Gardiner, Holywood, occupying the chair. With the improved weather conditions a goodly number of friends were present, and the stallholders made ready sales. Our thanks are due to all those who supported the effort which, with the help of kind friends who, being unable to attend, sent donations, realised £62.

On the 8th November the schoolroom was crowded in support of an excellent concert arranged by Miss Adelaide Beattie for the funds of the Shipwrecked Mariners' Society. The artistes included several well-known local B.B.C. artistes, as will be observed from the list of those taking part. Apart from Miss Beattie herself, the following contributed to our amusement and delectation—Miss Mary Black, Miss Nan Shaw in company with Messrs. George Beggs, James Johnson and the Belgravia Quartette. Miss B. Gaukrodger undertook, in a most capable manner, the duties of accompanist. Mr. Lewis Watters made an excellent compere, his humorous asides being a feature of the evening.

Comber W.L.—The League held a Jumble and Variety Sale in aid of Church War Charities and League Funds. The result was very satisfactory. On All Hallowe'en Night members of H.M. Forces stationed in Comber were entertained to a Sing-Song, apples and nuts and apple cakes were provided by the Misses Rosemary and Helen Ferguson, Mrs. McCune, Mrs. Frank Dugan, Mrs. Glynne Davies. Mrs. Murphy sang songs to the great delight of the men, and a happy evening was spent.

FELLOWSHIP WORK.

Winter brings the woollen articles for the men in the forces. Beautiful work has been received—the knitting is so good that many of the men have remarked on the splendid work. "It is the best that could be given," is the verdict of several. It is with real pleasure and pride that I send the parcels in the name of the Unitarian Fellowship. I am sure all the knitters must be glad that their work is going to people who need it. Always I say in my letters, "If you have these articles pass them on to someone who needs them." Out of all the men with whom I have spoken only one man from Scotland had received a parcel from a Comforts Fund. One wife writes: "Kind of you to think of sending parcels to my loved ones. I am sure they will be pleased to receive them, as it is always cheering to see others outside the family are thinking of them." Woollens were received from Mrs. Patterson, Mrs. R. Steele (Holywood), Mrs. E. R Jackson, Misses Montgomery, Miss D. Kennedy, Killinchy W.L., some of the Killinchy W.L. work has been splendidly done by the children of Ballydorn school; Mountpottinger W.L. subscriptions, Mrs. H Shannon 2/6, Mrs. Shaw Brown 5/-, Rev. W. Eakin 2/6, Mrs. W. McRobert £1. Many thanks to all. Helmets, scarves (with hoods), gloves are needed specially now—pullovers and socks always. Miss H. Ferguson of Comber and Mrs. Frank Robinson, Holywood, have generously given the Christmas cards needed. I am still in want of present addresses of men, especially those who were in France and abroad.—Yours sincerely,

EDITH DAVIES.

The Manse, Comber.

CORRESPONDENCE.

EVERLASTING PUNISHMENT.

To the Editor, "Non-Subscribing Presbyterian."

Sir—When the Rev. R. W. Wilde quotes the papyrus, to prove that KOLASIS AIONIOS means only "adequate punishment," he seems to prove too much; for ZOE AIONIOS is the phrase that is always used in the N.T. for "eternal life." AIONIOS, in fact, means two things: (1) age-long, unending, (2) sharing the character of what lasts for an age, as compared with what is fleeting and brief. In John and I. John the meaning of the word passes "the flaming bounds of place and time." "Eternal life" is usually represented as already present and, in Hebrews 6, 5, may be "tasted" even now: it is the "life indeed." See Wicksteed; "The Religion of Time and of Eternity." Yours etc.,

FELIX HOLT.

Revd. Sir—Mr. Orr's letter is a corroboration of my experience in delving into the early history of "the Old Congregation in Belfast." I am sorry he was unable to add to the information I already possess; but we really know very little of those early days of Presbyterianism in Ulster. I am indebted to Mr. Orr for his endeavours, and hope to read much more from his pen in your magazine. I cannot however share his inference, that there was a congregation in Belfast in 1643, because a Belfast merchant was a petitioner to the General Assembly of the Church of Scotland in that year.

I believe the congregation to which I have the honour to belong was formed as such in 1644; and my sole authority is Patrick Adair in these words: "About this time, upon a supplication from many in Belfast to the Presbytery for erecting a Session there, it was recommended to Mr. Adair to perform it—which was done, July, 1644."—Yours faithfully,

WM. H. MCCAFFERTY.

34 Wyndham St., Belfast.
14/11/40.

DEATHS.

GILMORE—In Newtownards Hospital, after a short illness, Lucy, wife of William Gilmore, of Ballyhalbert. Deeply regretted by husband, daughter and three sons.

PARKER—At Sheepshead, Ligoniel, on Nov. 13th, 1940. George Parker. Deeply regretted. (Obituary held over.)

[From a broadcast on "West Country Morale," by Isaac Foot. M.P.]

"DRAKE'S DRUM."

Take my drum to England, hang it by the shore,
Strike it when your powder's running low;
If the Dons sight Devon,
I'll quit the port of Heaven
And we'll drum them up the Channel,
As we drummed them long ago.

Hitler will have to meet a good deal that is altogether beyond his reckoning and beyond his understanding. If and when he does come, he will be attempting an invasion of Shakespeare's England and the land of Sir Walter Raleigh and Queen Elizabeth. They will come at the sound of Drake's Drum, and others too, like William Wallace and Robert Bruce and Owen Glendower and John Knox and Montrose.

Destitute himself of any moral greatness or spiritual resource, this mean and cruel man, standing for nothing but brute violence and proud, tyrannic power, seeks to crush this land of William Tyndall, John Hampden, Oliver Cromwell and Jonn Milton, the Britain of Marlborough, of John Wesley and of Chatham, and of Burke and Tom Paine, and Charles and James Fox, and Nelson.

For the defence of this land all these will rally at the sound of the Drum with Wordsworth, Burns and Scott and Shelly, and Wm. Cobett, David Livingstone and Florence Nightingale and Edith Cavell and countless others and an exceeding great army.

— The Unitarian and — Free Christian Men's League.

BELFAST CHAPTER

—:o:—

Meets as announced October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

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REVIEW.

Vision, Work, Service.—A little book of meditation and prayer. Compiled and written by Reginald W. Wilde, M.A., B.Sc. George Allen and Unwin, Ltd. Price 3/6.

Christmas is now close upon us, and many will be looking round for suitable presentations. At this time, when war makes big inroad on our finances, and income-tax day looms like a great battleship through the mists, a book in the best of taste, both outside and in, invites our attention. We reviewed a smaller book, published at sixpence, on somewhat similar lines, in the launching of which we have reason to believe, the present compiler had a hand, and which, quite unintentionally may have served as a pilot balloon to the present venture. It is a book of about close on 100 pages, 8½ x 5½ inches, and therefore though called "little," is by no means insignificant, and at anytime would be well worth the moderate charge made for it. It is described on the inside of its paper jacket as "eminently robust and practical." It aims to link up prayer with the practical exigencies and demands of every-day existence, and the fact that prayer is the most pregnant and creative of all forms of thought, is implicit throughout. The major part of the book consists of a 'Diary' of 31 days. Each day deals with some one central theme, and consists of two parts: (1) quotations gathered from many sources bearing upon the day's theme, (2) original prayers contributed by the author. This publisher's note we can heartily endorse.

The author in his Preface states that, "The greater part of this little book was completed in manuscript form, before the outbreak of war. Its concluding pages were put together after war had begun. Following a most excellent Liturgical practice, there is an "Intent" for each day, or as the compiler expresses it: "Each day's meditations and prayers are designed to deal with one theme or key-thought." An eminent expert in Psychology, the author has made practical application of the Science in the selection of the themes, and a glance over the lists as given in the Contents reveals an analysis as the framework, which in itself is instructive, e.g. to make a selection of one or two groups, say beginning at the 8th day, (a) "The growing of a soul," (a most suggestive title), (b) "The realm of thought," (c) "The realm of feeling," (d) "The realm of will and conduct." Then from the 16th day, (e) "The Church," (f) "All Saints," (g) "The Community," (h) "International Life." These selections are chosen out of the list of themes planned for thirty-one days, to indicate the skill in which the order is presented. Thus before starting to read the book, the Contents themselves stimulate thought, and it is well that such should be, for as the old Hindu psychologist, Patanjali, states in his "Yoga Aphorisms," (and Yoga is really only sustained attention, "the science of meditation,") "the seed-thought" begins the series which unfolds to the mind deeper knowledge and understanding. If to-day our daily life is at high-pressure and into every hour is compressed as much as in more leisurely times would have sufficed for a day, a theme in tabloid form can give the mind something to work on, even in its unconscious action, and such is a guard against the mind at mischief. To quote from the exercises for the 9th day, "May I never forget that my soul will be dyed with the colour of my thoughts, that my mind will grow by that which it feeds upon." A sentiment worthy of Tertullian when he wrote upon "the colours of the soul."

We have contacted heads of families, who have asked to be recommended a book for family use, and in one family in particular, we remember when the bell was sounded and the whole household gathered in the dining-room for "devotions." Is it so now? In a friend's house was a maid who came in rather late one evening, "Was it devotions to-night Mary?" "Ach, misthress dear, it was more divarsion than devotion!"

We wish every success to Mr. Wilde's new book.

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HISTORICAL NOTES.

By H. J. F. Orr.

REGIUM DONUM AND ORIGIN OF NON-SUBSCRIPTION.

To William III. credit for giving Irish Presbyterianism stability and importance, which it had not enjoyed previous to his visit.

On the 19th June, 1690, at Hillsborough, he issued an order to Christopher Carleton, Collector of Port of Belfast, to make payment of £1,200 per annum, in quarterly payments, to Presbyterian ministers. Thus started the *Royal Bounty* or *Regium Donum*. The first trustees were :—Patrick Adair, Belfast; Alexander Hutcheson, Saintfield; Archibald Hamilton, Bangor; Hugh Wilson, Castlereagh; Robert Craighead, Donoughmore; Robert Henry, Carrickfergus, and William Adair, Ballyeaston.

The revenue of the port at that time, however, barely reached half the sum named, so for some time the collector was compelled to draw upon the Treasury in Dublin for an equal amount to make up the difference.

In the year 1692 the first General Synod of Ulster met, but unfortunately the Minutes were lost, and the first official record dates from 1694. For twelve successive years it met in Antrim, afterwards for a time alternately between that town and Belfast; later Armagh, Coleraine, Derry, Dungannon, and Lurgan. These early Assemblies were free of the spirit of bigotry and intolerance, particularly up to 1697, when the Synod "appointed a Member to look over the Acts of the General Assembly of the Church of Scotland, and consider and draw out what may be applicable to us in the church." This would show that they considered themselves an independent church, otherwise if a branch of the Scottish Church, the latter's discipline and acts would not only be applicable but binding.

Yet almost 150 years later, in opposition to the Dissenters Chapel Bill, the Calvinists alleged they were a branch of the Scottish Church.

The Presbyterian Church in Ireland was formed by former Scotch ministers and English Puritan preachers, modelled on the plan of the Scottish Church, but the Scotch Assembly never exercised any authority in Ireland.

Going back to 1697. The Member appointed found that for 50 years Licentiates and Ministers of the Church of Scotland had been compelled to subscribe to "The Westminster Confession of Faith."

At a meeting on June 1st 1698, the Synod resolved "That young men before being licenced to preach be obliged to subscribe to 'The Westminster Confession of Faith,' in *all* the articles thereof as the confession of their faith." The ordained clergy, not being asked to subscribe, were somewhat indifferent regarding the rule, and the Elders apparently thought it a good thing to enact a law of the Scottish Church.

Seven years passed, many old ministers passed away, "ministers ordained to preach the Gospel and the Gospel alone," and the Synod of 1705 resolved unanimously :— "That those who have licensed without subscription be obliged to subscribe before their ordination," and thus was started those contentions which in 1726 and 1829 split the Irish Presbyterian Church.

In a government inquiry in 1843, representatives of *the Remonstrant Synod*, stated that "the original Presbyterian Church of Ireland was a perfectly free and independent Church bound together by no Creed but the Bible and that it had so continued for nearly one hundred years."

The Non-Subscribing Church of Ireland is the only true representative of *that* Church, founded by those courageous preachers Brice, Cunningham, Welsh, Dunbar, etc., men who laid the foundations of civil and religious Liberty in our beloved land.

"In the 14th century there was a Society of Liberal thinkers composed of priests and monks called The Friends of God. In one of its publications, "The Book of Nine Rocks," we may read: "If a Jew or Mohommedan fears God from the depth of his heart and leads a good life; if he does not know any better religion than the one in which he was born, why should not such a one be dearer to God than wicked Christians who, though they have received baptism, wilfully disobey the commands of God. If baptism cannot be conferred, though he has a desire for it, God can baptise him in the holy desire of his will; and there are in the eternal world many good pagans who have been received in this way." That is surely a more charitable outlook and Liberal spirit than is sometimes found among zealous Protestants. — J. Shaw-Brown, All Souls' Calendar.

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